من فتاوى اللجنة الدائمة للبحوث العلمية و الإفتاء- باب الصيام

The Standing Committee for Scientific Research and Ifta, Da’wah and Guidance-Fasting Rulings

Crescents, Different Sightings and Astronomical Calculation.

Question: How the crescent of Ramadan is sighted in the kingdom of Saudi Arabia and explain the methodology used for the sighting, its announcement and which institution is entitled to announce it?

2 - Is radio considered one of the legitimate platforms to accept announcements confirming the crescent sighting and hence a Muslim begins his/ her fasting? Moreover, should the announcer (similarly) fulfil all the conditions required from a crescent sighting witness to start our fasting?

3- Are telephones and telegrams considered sufficient as legitimate announcement platforms even if the person phoning or telegraphing is unknown to us?

The Answer: Due to the importance of ascertaining the first day of Shaban in relation to the month of Ramadan, the Ministry of Justice circulates to the courts that all judges must urge people to sight the crescent of Shaban by the end of Rajab month every year. Moreover, at the end of Shaban, the Supreme Judicial Authority of the Ministry of Justice meets with the judges to review the testimonies received regarding the sighting of Shaban's crescent. Furthermore, after the evaluation, the judiciary issues a verdict on what legally has been proven regarding the first day of Shaban, and thereupon decides at the night in which the search of Ramadan's crescent is conducted, and it is the thirtieth night of Shaban. At the same night, all judges are ready to welcome any crescent sighting witnesses. however, their testimonies and reputation must be validated and reviewed by questioning how and where he sighted the crescent and what is the time duration between him and the sun. In addition to other questions that aim to verify the authenticity of their testimonies. Subsequently, the judge sends a telegram to the Ministry of Justice containing a certificate of the crescent sighting testimonies. On the same night, the judiciary will be held at the headquarter of the Ministry of Justice to examine what the judges may receive regarding that, once the commission approves that the month has begun, a decision is being prepared to state that the holy month of Ramadan has begun. After this decision has been approved by the Higher Authority, a circular is sent to all judges to inform citizens through radio, press and television…etc. A crescent sighting testimony are sufficient enough if given by a Muslim. Ibn 'Umar (RAA) narrated, 'The people were trying to sight the new moon (of Ramadan.) and when I reported to the Messenger of Allah (□) that I had seen it, he fasted and commanded people to fast.' Related by Abu Dawud and Al-

Daraqutni.With regard to radio and telegram announcements confirming the start or end of Ramadan, these platforms operate under the state, and thus no one dares to fabricate or change the news. Since emergence of Radio as a media means, its officials and staff have been transmitting completely accurate information (regarding crescent sighting) and there has been no objection to accept their news even if the announcer is unknown or recommended (to the public). As for phones, they need further investigation and verification regarding the transmitter's reputation and his truthfulness while spreading news. Moreover, phones are not similar to radios because phones are handled by the public.

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Fatwa (religious verdict) No. (256)

Abandoning (Salah) Prayers after Completing Ramadan Fasting

Question: If a person is keen to perform Sawm and Salah only during Ramadan but after Ramadan he abandons Salah, is his fast acceptable ?

The answer: Salah is one of the pillars of Islam. It is the most important pillar of Islam after the two Shahadahs (faith testimonies). It is an obligation. Whoever abandons it out of negligence or laziness is a disbeliever. As for those who do Sawm and Salah only during Ramadan, they are deceiving Allah but shame on them for worshiping Allah only during Ramadan. Their Sawm is isn't acceptable, if they abandon Salah

during other months, they are considered a major disbelievers even if they do not deny that Salah is obligatory. This is the Ifta of the scholars based on the saying of the Prophet peace be upon him: “The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.” Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasay, Ibn Majah, with an authentic Isnad from Buraydah Al-Aslamy may Allah be pleased with him and the saying of the Prophet peace be upon him: “The head of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (defending the Cause of Allah).” Narrated by Imam Al-Tirmidhy may Allah be merciful to him with an authentic Isnad on the authority of Muadh ibn Jabal may Allah be pleased with him. The Prophet peace be upon him also said, “The distinction between a Muslim and Al-Kufr (disbelief) or Al-Shirk (associating others with Allah in His Divinity or worship) is the abandonment of Salah.” Narrated by Imam Muslim in his Sahih on the authority of Jabir ibn Abdullah Al-Ansary may Allah be pleased with him. And there are many Hadiths to that meaning.

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Fatwa No: (102)

Break Fasting in Ramadan while Traveling

Question: Two passengers from Dammam city departed from Dhahran International Airport via a plane heading towards Jizan city ten minutes before the sunset during the month of Ramadan. The plane flew to an altitude of 29,000 feet above the surface. After 35 minutes, the plane was flying above Riyadh city and some passengers (who were actually citizens

from Riyadh) broke their fasting because it was the exact timing for breakfast in Riyadh city. In fact, other passengers on that plane could still see the sun and could even see it for 15 minutes later. Are those passengers (or others in a similar situation) allowed to break their fasting? We need your Fatwa may Allah reward you all.

The answer: Initially, the beginning and the end of fasting and praying times may differ according to surface and air altitudes. For instance, if passengers were in Dhahran International Airport at the sunset time and broke their fasting and performed the sunset (maghrib) prayer before boarding a plane that was departing to the west direction, but later saw the sun shining again (after the takeoff), they not required to abstain (from eating and drinking) nor to reperform the sunset (maghrib) prayer (again) because the surface had its timings regarding prayer and fast breaking. If a plane departs a few minutes before the sunset, and the daylight continues to be seen, passengers on board are hence unpermitted to break their fasting nor to perform the sunset (maghrib) prayer until the sunset is confirmed according to the plane's altitude. Even if some passengers fly above their homelands, they must not break their fasting nor perform the sunset (maghrib) prayer as long as they still can see the sun in the sky. As to what you have mentioned in your question regarding the two fasting passengers who were flying above Riyadh during the time of fast breaking, as the passengers were still seeing the sun. This is the required legitimate evidence: the saying of Allah Almighty: **"You may eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall.** And his saying: **Establish the prayer at the decline of the sun until the dusk of the night, as well as the Recitation1at dawn; indeed, Recitation at dawn has always been witnessed.** Mohammed peace be upon him has said: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." But if they descended in a place where it is already past sunset, then that place's fast breaking and prayer laws will apply to them for the whole duration of their stay.

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Fatwa No: (2254)

Question: A passnger was traveling from Karachi to his town in Saudi Arabia afternoon during Ramadan. After the plane departured, the flight attendant announced that it was fast breaking time according to the timing of Karachi, even though the sun was still visible to all passengers on that plane. He enquires about the fasting (Saum) verdict regarding those who broke their fasting such a case.

The answer: All scholars collectively agreed that fasting begins from dawn until sunset due to the saying of God Almighty: **You may eat and drink until you see the light of dawn breaking the darkness of night, then complete the fast until nightfall.(1)** And what was reported from the prophet (peace be upon him) in his saying: "When the night approaches from this side (i.e., the east) and the day retreats from that side (i.e., west) and the sun sets, then it is time for a person observing Saum (fasting) to break his fast." The fasting a ruling varies from one person to another according to the place he is in; whether on the surface of the Earth or on a plane flying in air. Whoever broke fast in a plane according to the timing of a country while he knew the sun did not yet set, his fast (Saum) is hence invalid, because the sun did not set when he broke fast, and he should make up for that day.

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Fatwa No: (1402)

Question: In 1401(corresponding to 1981) I accompanied a group of people from Medina to Mecca to perform Umrah. We used to live in the Waera district which was adjacent to the airport in Medina. It is known that the airport is in the eastside of Medina, and when we left our homes and arrived at the middle of the city, we broke our fasting because we were ignorant of the ruling. I your eminence to answer us with a verdict.

The answer: If it were as you mentioned, then all of you have committed a sin for breaking your fasting before leaving Medina. Your obligation was to ask scholars about the ruling before breaking fast, and you are now required to make up for the day you broke fast when you were in Medina with no expiation unless you broke fast with sexual intercourse (with your wives).

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Fatwa No: (4829)

Fasting Ramadan for Pregnant Women and Breastfeeding Mothers

Question: A woman had a miscarriage during the third month of her pregnancy on the first of Ramadan. She broke her Sawm (fasting) on the first five days after the miscarriage due to the bleeding of the miscarriage. The blood continued to remain in her vagina, while it did not exceed the vaginal opening (introitus). Hence, she continued her Sawm (fasting) and preformed Salah (prayer) within twenty-five days. Was her Sawm (fasting) and Salah (prayer) valid while she was in this condition? It should also be mentioned that she performed Wudu' (ablution) for each prayer and still in this condition until now where she finds blood and wetness inside the vagina. She also mentioned that she was using contraceptive and menstruation pills before she became pregnant?

The answer: If the reality is as you mentioned, was a miscarriage during the third month of her pregnancy, then this blood is not considered Nifas bleeding (Postpartum) because what she miscarried was still just a clot as

opposed to being a human being at that time. Accordingly, her sawm and salah are valid despite that she finds blood in the vagina as long as she performs Wudu' (ablution) for each salah as mentioned in the question. and she must make up for the Sawm and Salah she missed for five days. This bleeding is considered as Istihadah (metrorrhagia).

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Fatwa No. (1795)

(Nifas): The post-natal bleeding period.
(Istihadah): non-menstrual vaginal bleeding (abnormal vaginal bleeding outside the menstrual or post-partum period)

Question: I was pregnant during the month of Ramadan, so I broke Sawm (fasting) entire the month. Afterwards, I fasted for a full month to make up what I missed along with giving sadaqah (voluntary charity). Then, I was pregnant again during the month of Ramadan, so I broke Sawm (fasting). Afterwards, I fasted for every other day for two months to make up these days without giving Sadaqah. Does this way of Sawm (fasting) prescribe me paying Sadaqah?

The answer: If a pregnant woman is afraid that sawm (fasting) would harm herself or her fetus, she is permitted to break Sawm (fasting) if she is going to make up for the days she misses. A pregnant woman falls under the same ruling as a sick person who cannot fast or fears that Sawm (fasting) may cause him harm. Allah the Almighty say: (and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days).

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Fatwa No. (1144)

Question: If a pregnant woman or breastfeeding mother broke her Sawm (fasting) because she was afraid that Sawm (Fasting) might cause harm to herself or to her baby, then what should she do? Should she break Sawm and make up for the missed days along with feeding (poor people), break Sawm (fasting) and make up for the missed days without feeding (poor people), or break Sawm (fasting) and feed (poor people) and without making up for the missed days? What should she do of these three?

The answer: If a pregnant woman is afraid that Sawm (fasting) may harm herself or her fetus, she is permitted to break Sawm (fasting) if she is going to make up for the days she misses. A pregnant woman falls under the same ruling as a sick person who cannot fast or fears that Sawm may cause him harm. Allah the Almighty say: (and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days) (1). The same applies to a mother who is breastfeeding and afraid that Sawm (Fast) may cause harm to herself or to her baby ,and is hence permitted to break Sawm (fast) and only make up for the missed days.

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Fatwa No. (1453)

Question: There was a pregnant woman in her ninth month when the month of Ramadan arrived. At the beginning of the month, she had had a white vaginal discharge (not blood) and despite that, she fasted. This happened ten years ago. My question is: should she fast to make up for these days, noting that she fasted these days even with the white vaginal discharge she had?

The answer: If the reality is as you mentioned, her Sawm (fasting) is valid and she does not have to make up for these days.

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Fatwa No. (6549)

Question: My wife has to make up for three or four months of Ramadan as she was unable to fast because of pregnancy and breastfeeding. She is now breastfeeding her baby. She is asking your Excellency, is she permitted to feed (poor people) instead of making up these months, as she finds severe hardship to make up for three or four months of Ramadan?

The answer: There is no blame on her for delaying the making up for these months she missed because of the hardship of pregnancy and breastfeeding. She has to hasten to make up whenever she can because she falls under the ruling of a sick person and Allah the Almighty saya: (and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up] from other days) (1). She is not permitted to feed (poor people) instead of making up.

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Fatwa No. (6608)

Inhaling Vapor, Showering and Hunting while Fasting

Question: I work for the Saline Water Conversion Corporation, and in Ramadan we work while we are fasting. The station we work in has a lot of water vapor; we inhale it regularly. Does inhaling the water vapor nullify our fasting? Do we have to make up for the days during which we inhaled water vapor for both obligatory or supererogatory fasting? Do we have to give charity for those days?

The answer: If it were as you said then your fasting is correct, and there is nothing on you.

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Fatwa No. (11310)

Fasting during Classes and Exams

Question: I am a high school student in the third grade, and the final exams, in Allah's willing, will be held by the end of the (academic) year during Ramadan. As you know that during exam days, a student needs strength to exert efforts because

the exam days are consecutive, and I assume fasting requires rest and sleep. So, is it permissible to break fasting during exam days and then make up for these days later?

The answer: It is not permissible to break fasting for what you have mentioned. It is prohibited because it is not amongst the excuses that allow breaking ones fasting during Ramadan.

May Allah grant us success, and may peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. (5454)

Question: Can an exam be a valid excuse for breaking ones fasting during Ramadan because there are some widely circulated fatwas stating that it is permissible to break fasting during Ramadan for those who fear distraction and confusion. So, is it permissible to obey parents who heard about these fatwas permitting the breaking of fasting (for exams)? We hope that your eminence will respond quickly because there are many misguided by these fatwas. May Allah reward you.

The answer: Exams are not considered as an excuse for breaking ones fasting during the daytime of Ramadan. It is not permissible to obey your parents to break fasting for exams. In fact, 'There is no obedience to any created being if it involves disobedience to Allah', as clearly stated in the authentic hadeeth of the Prophet, peace be upon him.

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Fatwa No. (9601)

Question: Can an exam be a valid excuse for breaking ones fasting during Ramadan because there are some widely circulated fatwas stating that it is permissible to break fasting during Ramadan for those who fear distraction and confusion. So, is it permissible to obey parents who heard about these fatwas permitting the breaking of fasting (for exams)? We hope that your eminence will respond quickly because there are many misguided by these fatwas. May Allah reward you.

The answer: Exams are not considered as an excuse for breaking ones fasting during the daylight of Ramadan. It is not permissible to obey your parents to break fasting for exams. In fact, 'There is no obedience to any created being if it involves disobedience to Allah', as clearly stated in the authentic hadeeth of the Prophet, peace be upon him.

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Making up for Missed Days of Ramadan

Question: Is it permissible for a person to make up for the missed days of Ramadan's fasting later on separate days?

The answer: Yes, it is permissible for him to make them up on separate days based on the words of Allah the Almighty **(and whoever is ill or on a journey - then an equal number of other days).** So, Allah the Almighty has not required succession in the fasting.

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Fatwa No. (6422)

Question: I fasted the ninth day of Dhu al-Hijjah on the day of Arafah, and I had intended to fast it as make up for a day that missed of Ramadan. Is it sufficient to fast on the day of Arafah with the intention of making up for a missed day of Ramadan? Please advise me in writing, may Allah reward you.

The answer: It is permissible to fast on the day of **Arafah** to make up for a day of Ramadan if you had indented so.

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Fatwa No. (8194)

Question: If a person has to make up for one day of Ramadan, is it permissible for him to fast for day that on Friday, and if not, what should he do, should he fast another day?

The answer: It is permissible for a Muslim to fast on Friday to make up for a missed day of Ramadan, even if being fasted solely.

Question: I usually fast on Mondays, Thursdays, and Fridays every week. Is there anything wrong with that?

The answer: If the reality is as you mentioned, then you have done well as long as you do not single out Friday for fasting. As the Prophet (peace be upon him) said: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it.""

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Fatwa No. (8966)

Sexual Intercourse during the Daylight of Ramadan

Question: During the month of Ramadan, I had lust for my wife. After the Fajr prayer, we had sexual intercourse. What's the verdict?

The answer: According to the Inquisitor, he was fed up with his wife's lust After AlFajr in Ramadan, so he has to free a slave (or a person in debt) or to fast for two consecutive months, if he can't so he should feed sixty poor people, And he has to fast another day instead of this one (make up for this day).

For the woman, if she was ruled by the man, even if she hated it, she has nothing to do except for making up for this day.

The fact that men must spend Kafara is: What Abu Hurairah- May Allah be pleased with him-
mentioned: While we were sitting with the Prophet's , A man came and said: “Messenger of Allah I made a huge mistake!”, the Prophet said: "What happened?" The man said: “I had lust for my wife while fasting. So, the Prophet said, "Do you know anyone to free from slavery?", the man said: "No.", the Prophet said: "Can you fast for two consecutive months?", the man said: “No.”, the Prophet said: "Can you feed sixty poor people?", he said: “No.”, the Prophet stayed, and Abu Hurairah said: “The Prophet came holding a branch of dates and asked where’s the man who’s asking?” the man said: “Me,” the prophet said: "Take it and give it as charity.” **This hadith is agreed upon.**

As for the obligation to make up for the day on which he had sexual intercourse with his wife, according to Abu Dawud and Ibn Majah: (“Fast a day instead.”)

And as for the obligation of spending Kaffara -for the woman- if she was complicit, and not requiring Kaffara in the case of coercion. So, the general meaning of his saying: «forgiveness is given for my people for mistakes, forgetfulness and for what they are compelled to do».

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Fatwa No. 83

Question: A woman in Kuwait asked: my husband and I had sexual intercourse during the day in Ramadan, I was on my period and my husband was fasting, so what is the verdict?

The answer: This question includes two issues:

The first: that this husband had intercourse with his wife during the day in Ramadan, and the answer to that is that he has to spend Kaffara with repentance to Allah, so he should make up for the day he had intercourse on, and as for the Kaffara: free a slave, and if he couldn't find one, then he should fast for two consecutive months, and if he was also not able to do that. then he should feed sixty poor people. Ibn Majah narrated it according to the Prophet's hadith to the man who had intercourse with his wife during the day in Ramadan: « "Fast a day instead." » As for the obligation of Kaffara; it was proven by the Prophet ,not in Sunan or elsewhere, that the Prophet said to the man who had intercourse with his wife during the day in Ramadan: "Free a slave," the man said: "I can find one", the Prophet said: "Fast for two consecutive months.", the man said: "I can't." The prophet said: "feed sixty poor people."
And the woman has nothing to do, because she wasn't obligated to fast as she was on her period.

As for the second issue: He had intercourse with his wife while she was on her period, and the answer is: He has to give one dinar or a half to charity because of the hadith of Ibn Abbas: "A dinar or half of it should be given as a charity." Narrated by Ahmad, al-Tirmidhi and Abu Dawud said: This is the correct narration, and what is meant is a dinar of gold minted or not, and what is meant by a dinar is a dinar weighed in minted gold, or something else, or silver. If this woman was complicit, then she has to spend Kaffara just like the man, and both of them have to repent to Allah Almighty for having intercourse during her period.

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Fatwa No. 305

Question: The aforementioned works in the military and is not allowed to go out except on Thursday evening and Friday morning, and on one day of Ramadan he went out to his house with his wife, joked with her, then they had intercourse, their genitals met (act of entry) and his wife advised him not to ejaculate, then he left her, then he returned to her and their genitals met again and continued until she ejaculated and fulfilled her desire, but he did not ejaculate, he thought that the act of entry does not invalidate the fasting and it is spoiled only by the ejaculation, he used to do that, and he prayed without washing, then a suspicion arose in his mind and he asked some of the scholars about that, and it turned out that it spoils his fasting, and that he must fast for two consecutive months and has to make up for the day that he had intercourse on, then he mentioned that he could not fast because he has to do sports and strenuous exercises, and eat meals and sleep at a specific time, and if he delays fasting until he's done, he does not know whether he will live until he makes up after the military period or not.

The answer: Whoever has intercourse during the day in Ramadan and is obligated to fast and knows about his fasting, and that intercourse is forbidden in it, even if genitals met without ejaculation, he must repent to Allah and seek his forgiveness, as he has committed a grave sin. And the Kaffara is to free a slave, and if he couldn't, he has to fast for two consecutive months, and if he is unable to do that, then he should feed sixty poor people for each one half a serving of wheat or dates or other of the country's food. And the inquisitor must clean up (wudu) for prayer if he had intercourse with or without ejaculation.

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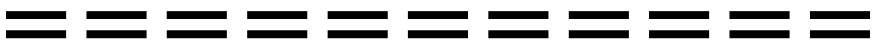
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No. (1126)



What Nullifies Fasting and How to Compensate?

Question: What is the ruling for a fasting person who deliberately drank water because he was very tired, should he make up for that missed day of fasting?

Answer: Whoever drinks during Ramadan daylight deliberately has nullified his/her fasting, must make up for that missed day, and he must turn to Allah in repentance.

May Allah grant us success and bless our prophet Mohammed, his family, and his companions.

Allah is the Grantor of success and may Allah's prayers and peace be upon our Prophet Muhammad, his family and companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (10844)

Question: What is the ruling for fasting person who deliberately ate during one day in Ramadan then he turned to Allah in repentance? Is his repentance acceptable?

The answer: Yes, his repentance will be accepted if all the repentance conditions are met, which are: feeling regret for the sin done, quitting it and

firmly resolving never to do it again. There is a fourth condition, if the sins are related to the rights of others, asking the persons wronged for forgiveness or returning back their rights, even by retaliation…etc. The almighty said: But I am truly Most Forgiving to whoever repents, believes, and does good, then persists on □true□ guidance. Also, other evidence from Quran and Sunnah supprt this verse.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (4513)

Question: I was checking myself in the hospital because there had some diseases, then the doctor examined me and gave me the necessary medicine which included penicillin injections that I took in the morning and evening, and I told him that I didn’t want to break my fast and I feared the injections would nullify my fast. However, he told me that this type of injection does not break the fast, so I continued to take the injections for two days in the morning and the evening as specified by the Doctor. However, I was surprised when my fellow workers said that all injections break one's fasting and their use is disliked during midday hours of Ramadan and that made me so confused. I hope that your eminence will advise me on whether they break the fast and should I make up for the two days for taking these injections? Because I used them unknowing that they break the fast and did what I did under the doctor's advice which for sure were followed in hospitals treatments. I hope you reply quickly. May Allah protect and reward you.

The answer: If the case is as mentioned, then there is nothing wrong in taking these injections, and you don't need to make up for those days. However, regarding such matters in the future, it is better to take those injections at night if you can.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (6131)

Question: Is it permissible to use eye drop during Ramadan daylight?

The answer: Yes, it is permissible, and it doesn't nullify fasting according the correct opinion of the scholars.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (7351)

Question: We would like to inform your eminence that our school health units, in Allah's willing, will launch a vaccination campaign to all students in the elementary and intermediate schools against the Meningitis fever to be prepared for pilgrimage of this year. This will be lunched because of the circulated notice number 32/148 that has been released in 8/8/1410AH by the undersecretary of the Ministry of Health. Please inform us whether it is possible to carry out this campaign during Ramadan and the juridical effect of this vaccination on the fasting of the students?

The answer: After studying the subject, the Committee finds that there is no problem for doing so. However, it would be better to do it during the night if possible.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (13212)

When Do Plane Passengers Break Their Fasting?

Question: If the fasting person is on a plane and knows the timing of fast breaking in the country near him via his watch or phone, does he have to break his fast? Note that he still sees the sun because of the altitude of the plane? What is the ruling if he broke his fasting in that country and after the plane's taking off, he saw the sun?

The answer: if the fasting passenger knows the timing of fast breaking in that country near him via his watch or phone then sees the sun because of the altitude of the plane, he is not hence allowed to break his fasting. The almighty Allah said:(then complete the fast until nightfall) . This legitimate end of fasting has not been fulfilled as long as he sees the sun. Nonetheless, if he had broken his fast in that country after nightfall, then the plane took off and then he saw the sun, then he had the right to continue breaking his fasting because he had followed the ruling of that country from where he took off after the end of that day while he was on that country's soil.

And God is the Grantor of success and may God's prayers and peace be upon our Prophet Muhammad and his family and companions.

Permanent Committee for Scholarly Research and Ifta

Chairman	Vice Chairman of the Committee	member	member
Abdulaziz bin Abdullah Bin Baz	Abdurrazaq Afifi	Abdullah bin Gudaian	Abdullah bin Qawod

Fatwa No. (1693)

Question: What is the time of breakfast in Ramadhan during a flight?

The answer: If a person is fasting while flying via a plane during the daylight of Ramadhan and wants to continue his fasting until the nightfall, then he mustn't break his fasting until the passengers on board (see) the sunset.

Allah is the Grantor of success and may His peace be upon our Prophet Muhammad, his family and companions.

Permanent Committee for Scholarly Research and Ifta

Chairman	Vice Chairman of the Committee	member	member
Abdulaziz bin Abdullah Bin Baz	Abdurrazaq Afifi	Abdullah bin Gudaian	Abdullah bin Qawod

Fatwa No. (5468)

Voluntary Fasting

Question: What are the best days for voluntary fasting and the best months for paying zakat?

The answer: The best days for voluntary fasting are: Mondays, Thursdays of every week, the Ayyam Al-Beed (days of full moon nights) which are: the thirteenth, fourteenth and fifteenth of each month, the first ten days of)Dhu al-Hijjah(month; especially fasting on the ninth day called "Arafah", the tenth of "Muharram" month with one day fasting before or after it and any six days of "Shawwal" month.

As for zakat, it is paid after a year if the money reaches the, "Nisaab (the minimum amount of property liable for paying the Zakat) during any month.

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Permanent Committee for Scholarly Research and Ifta

Member	**Member**	**Deputy chairman of the committee**	**Chairman of the committee**
Abdullah bin	Abdullah bin	Abdul Razzaq	Abdulaziz bin

Quoud	Ghudayyan	Afifi	Abdullah bin Baz

Fatwa No: (12128)

Question: Does fasting the Ayyam Al-Beed (days of full moon nights) dispense with Thursdays and Mondays of every week?

The answer: Fasting the Ayyam Al-Beed (days of full moon nights), which are: the thirteenth, fourteenth and fifteenth of each month and fasting on Mondays and Thursdays of every week; are independent, legitimate worship. If you choose to fast any of them, then you shall be rewarded.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (6467)

Question: I fast three days every month, but sometimes I get so tired and cannot fast. Am I guilty, if I did not fast these days? Shall I be rewarded for fasting the previous days, or shall that diminish my reward, and must the Muslim, who is used to fast three days of each month, persist in doing so or not?

The answer: You shall be rewarded for fasting the previous days, and there is no blame or sin on you for the days that you did not voluntarily fast.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (11346)

Question: Today is Tuesday and my fourth day fasting the six days of Shawwal month. I woke up feeling annoyed and I looked at the clock; so the

time was four o'clock in the morning. While the Fajr Adhan was then at four thirty-five; after that I smoked a cigarette and drank water; I went to the mosque and found a person asleep so I woke him up so that he would turn on the mosque lightsin preparation for the Fajr prayer, and the man told me that they had performed the Fajr prayer on time at the four fifty-five. I looked at my watch and I found that the time was then half past five, not half past four as I thought. I persisted in my fasting, and I am still fasting until now. Please advise me, may Allah forgive you and me.

The answer: If it were as you mentioned, then your fast on that day is illegitimate according to Islamic law "Sharia", due to nullifying your fast by mistakenly smoking a cigarette after Fajr Adhan. It was a remiss of you not to ascertain the time; however, you do not have to make up by fasting another day as fasting the six days of Shawwal, is a voluntary worship "Sunnah or Nafl" and is not obligatory. Furthermore, Shawwal has passed, so it is not possible to make up for what has passed. We advise you to turn to your Allah in repentance for smoking, as smoking is illegitimate and illicit.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (4198)

Question: What is the ruling of the Muslim who fasts voluntarily "Nafl" and then breaks the fast? Is he or she guilty of any sin?

Answer: It is permissible for the Muslim who is fasting to break the fast and he or she shall not be guilty of any sin. As the Muslim who is voluntarily fasting, has the choice whether to fast or not, and accordingly, he has the choice to break his fast.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy chairman of the committee	Chairman of the committee
Abdullah bin Quoud	Abdullah bin Ghudayyan	Abdul Razzaq Afifi	Abdulaziz bin Abdullah bin Baz

Fatwa No: (10195)